

The Baptist Record

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Philip Newberry: no hands, no feet, but all heart

By Jan Johnsonius

FORT WORTH (BP) — Philip Newberry boasts a mean soccer kick.

So mean the impact sometimes sends his leg sailing a good 10 feet. No problem, though. He just sticks it back on and keeps right on going.

Not having hands and feet is just a minor inconvenience as Philip tackles the world of a typical 10-year-old. There are baseball games to win, dodgeball and soc-

cer victories to claim, and trampolines to conquer.

Such simple childhood accomplishments seemed unreachable eight years ago. The furlough of then-Southern Baptist missionaries to Brazil Randy and Jan Newberry had turned into a nightmare.

On Easter Sunday 1986, they sat by their 2-year-old's bedside watching his limbs grow black and life ebb from his tiny body. The prognosis was meningitis and

inevitable death. Their only hope was prayer and God's grace.

The disease resulted in the amputation of Philip's left arm almost to the elbow, the right hand at the wrist, and both legs halfway to the knees. But it didn't remove Philip's determination and I-can-do-anything outlook on life.

"I wouldn't have chosen this for my son, but it happened," said Randy, pastor of First Church of Briar, Azle, Texas. "I don't understand all of it, but God has a plan. He assured me that he will get more glory this way than if he'd healed him. God can take what Satan intends for evil and use it for good. That's what God has done with Philip."

Philip may not totally realize it yet, but his family knows that his life is a ministry to others. His arena of service is his fifth-grade classroom at Hoover Elementary School in Azle, the soccer field, and Scottish Rite Children's Hospital in Dallas, where he's featured in a video to encourage other children who have lost limbs.

Randy noted Philip accomplishes something new every day. "Just last week he put on his shorts, zipped and buttoned them, put on his belt and buckled it." He can also throw a spiral football pass, swing a bat, operate a computer, and bound skyward on a trampoline.

No small feat for someone without hands! Philip darts agilely on prosthetic legs but refuses the artificial arms because they get in his way.

Not having hands does have a major advantage. Philip's soccer coach said it makes him perfect in a sport that prohibits their use. But

Philip still giggles about the time a referee penalized him for use of hands.

"I just turned to the crowd and said, 'They called hands on me! What are you going to do?'"

Philip, who also excels academically, has his sights set next on playing in the school band. "I'm thinking about doing the drums, tying something around my arm and sticking the drum stick in there and playing like that."

His parents say Philip is always positive and figures out how to adapt. "He doesn't think there's anything he can't do, and his attitude has helped us cope," Jan said.

Yet there are times when Philip says, "What if..."

"If I had hands and feet, I'd be better than (Dallas Cowboy running back) Emmitt Smith," he sometimes laments. "Man, I've got the moves."

Although they resigned as missionaries so Philip could receive treatment in the United States, the Newberrys' call remains strong. "That's been the hardest thing to deal with," said Randy. "God called us to missions. Just because we've been home for seven years doesn't mean the call's not still there."

One of the family's prayer needs, he said, is not only God's guidance about missions service, but also about the possibility of a physical setback for Philip.

The growth plate in his left knee is damaged. The leg isn't growing correctly. "We're praying for healing that will make the legs the same length, and for wisdom for the doctors as they deal with it," Jan said.

Jan also requests prayer for the



PICTURE OF THE PAST — This photo of Philip Newberry, taken about three months after parts of his limbs were amputated in 1986, shows him out for a stroll on his new prostheses. Then 26 months old, he was able to start using his new legs without needing crutches. (BP photo by Stanley Leary)

family as they minister to parents of limb-deficient children.

Philip is a living testimony to God's grace. Perhaps he sums it up best: "I'm the same as everybody else, because it doesn't really count what's on the outside."

Johnsonius writes for FMB's news and information office.



THE BEST LEPER EVER — Philip Newberry hit the acting stage this Christmas, and used his lack of hands and feet to be "a better leper than any of those guys." His performance in "Baby of Bethlehem" at First Church, Peaster, Texas, was a natural for this 10-year-old, according to his father Randy. "He's always making everybody laugh, and he talks constantly," says Randy. (BP photo by Morris Abernathy)

Aid getting through

Government corruption is keeping desperately-needed food supplies from reaching many starving Rwandan refugees in Zaire, but Southern Baptists are punching through the bureaucracy to get food to the hungry. James Westmoreland, an associate area director for the Southern Baptist Foreign Mission Board, said direct supervision by on-site missionaries has enabled humanitarian relief to reach refugee camps where an estimated 825,000 people live in squalor and hunger. Even though food donations are now adequate to meet the needs of the refugees, malnutrition has increased 15% in the camps — a sure sign, insiders say, that Rwandan militiamen and government officials are diverting donated foodstuffs and selling it themselves. "Everything Southern Baptists send in for Rwandan refugee relief is personally monitored by missionary personnel. They make sure the relief donations get where they are supposed to go," Westmoreland pointed out. Southern Baptists are deeply involved in relief efforts at an orphan's camp near Goma, Zaire, and at a refugee camp in Bukoba, Tanzania.

One happy pastor

Members of Friendship Church near Campbellsville, Ky., decided to go over their minister's head to get something done, and he's actually glad they did. The congregation of the rural church, which averages 55 people in Sunday School, thought bivocational pastor Fred Miller's vision of getting involved in the Kentucky Baptist Convention's Russia partnership was too limited, so they raised \$5,000 to help build Russian churches instead of the \$1,000 Miller suggested. In addition, church members agreed to send money each month to help support a Russian missionary. All of this is in addition to the 24% of undesignated receipts the church gives to missions each year. Church treasurer Milton Jones suspected God had something in store for the church when gifts swelled and money began to accumulate. "We have never had money like this before," Jones said. For his part, Miller isn't complaining about being overruled by the congregation. "I thought too small. It's wonderful when the people think and dream bigger than the pastor," Miller said.

Looking Back...

10 years ago

William Carey College in Hattiesburg fetes the founders of the school's music department, Donald and Frances Winters, with a special day that culminates in the naming of the college's music school in their honor.

20 years ago

Jackson native Lillian Yarborough Leavell, 72, widow of the late New Orleans Seminary president Landrum Q. Leavell, dies following a heart attack — just 11 days after nephew Landrum Leavell II is named new president of the seminary.

50 years ago

Magee native Edwina Robinson, Baptist Youth Leader in Mississippi WMU for the past 11 and a half years, is unanimously elected by the board of the Mississippi WMU to succeed the late Fannie Traylor as executive secretary.

EDITOR'S NOTEBOOK

Guy Henderson

Time for a check-up

Medical personnel consider it vital that we receive an annual medical check-up. They like to check the temperature, blood pressure, heart beat, and do a blood test. When it's all over they have some recommendations that should help the health of the individual.

Spiritual check-ups are not a bad idea. One can take a critical look at his prayer life and Bible study level, attitudes, willingness to forgive, recognition of the lordship of Christ, and spiritual battles to be fought in the new year. Spiritually, are we healthy enough to be making decisions that will affect other people?

Perhaps it is here that we need to focus on the relationship with our church. What kind of a church would we have if all members were like me? Is our

mission emphasis stronger or weaker because of me? Do I promote the spirit of Christian love and forgiveness? Is my church a happy place to be when we are all "gathered together"?

Then there is the "time" in which we live with some knotty ethical problems in an anti-morality society. We need to be the best informed Christians of all time. Borders are being drawn, toleration lines have been eroded, and now you can choose sides or else. More than ever it is the time to pray for wisdom and discernment.

Somewhere in the coming year we will have to deal with our attitudes and ideas on Christian education, seminaries in the SBC, and the SBC controversy in general. This will not be easy as many good servants of the Lord are involved. The volatile mixture

of personalities, egos, and turf domain are constantly seeping gasoline on these troubled waters. A spiritual check-up is vital in this area before we strike the match.

Now add in the socio-political factors such as wage-earners versus welfare, health problems, the increase of crime, influx of immigrants and our inability to control our borders, the racial make-up of the USA, the out-of-control budgetary affairs of our nation, topped off by every state and national election and you have a full hurricane brewing. It appears hopeless to many, but the child of God knows better. Isaiah the prophet said, "... Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God" (Isa. 40:9).

Guest opinion...

Church history preservation needed

By Callie B. Young

Southern Baptists have a rich heritage. Many church members do not know or understand the history of the denomination or the church because they have not been informed on the local level.

In the book of Isaiah, God urges his people to learn about their heritage: "Listen to me... think of the rock from which you came, the quarry from which you were cut" (Isa. 51:1).

The year 1995 is the sesquicentennial of the Southern Baptist Convention, organized in May 1845 at the First Baptist Church, Augusta, Ga. The months of May and June are designated for the official 150th anniversary celebration, using the theme "Heritage and Hope: Remembrance and Commitment."

Every church in the convention should be inspired by the excellent guidelines offered for this anniversary which will include researching, preserving, promoting, then celebrating. Luke, in writing the third gospel, wanted to give a true and accurate account of the growth and spread of the Christian faith. In Luke 1, he wrote: "... It seemed good to me... to write to you an orderly account... that you may know..."

Through historical preservation methods, and "writing things down in orderly fashion" as Luke did, a church can provide its members

with a record of its struggles and triumphs which led to the present time. As individuals experience an increasing awareness of their church and denomination, love for their heritage will grow stronger.

Knowledge of achievements, both past and present, will depend largely on preserving and transmitting. The church history committee or other designated persons should be responsible for filing, compiling, and safeguarding historical collections, as well as keeping

peoples... talk of all his wondrous works..." and to "... Remember..." We too can "remember and tell," for like David, we can say, "... Yea, I have a godly heritage" (Psalm 16:6).

For more information, contact the Historical Commission of the Southern Baptist Convention, 901 Commerce Ave., Suite 400, Nashville, TN 37203-3630; phone (800) 966-BAPT. Lynn E. May Jr., executive director of the commission, can provide excellent help on historical preservation for the local church.

Young is a writer and historian living in Pontotoc.

The Spirit of
Southern Baptists 1845-1995

records of current progress. The whole church should be involved.

During the 150th anniversary of our convention, it is the hope of all church historians that every church will be inspired to research and preserve its heritage. Then, "Tell it" — through displays, exhibits, music, drama, and the written word as they celebrate the Southern Baptist Convention sesquicentennial, as well as other local anniversaries and important milestones.

God is still calling his people to remember and tell of the marvelous work he has done through his followers. David entreated the people in Psalm 105 to "... make known his deeds among all the

Expert predicts more lawsuits against churches

NASHVILLE (BSSB) — An increase in litigation is a trend for the remainder of the 1990s, an expert in church law and tax matters told more than 100 church staff persons during a recent "Legal Issues in the Church" seminar at the Baptist Sunday School Board in Nashville.

Richard Hammar, an attorney in Matthews, N.C., and editor of *Church Law and Tax Report*, said he believes for the rest of this decade litigation will intensify based on an increasing number of persons training for the legal profession and recent surveys of court litigation.

"This country has 850,000

attorneys," Hammar observed, "moving toward 1 million in an already saturated and glutted profession. As the legal profession continues to spiral out of control, we will see an increase in litigation."

Among the subjects of litigation cited in the survey are employee disputes, membership disputes, clergy disputes, property disputes, zoning, taxes, personal injury, and sexual misconduct. The two categories in which no litigation was reported were securities/funding and copyright.

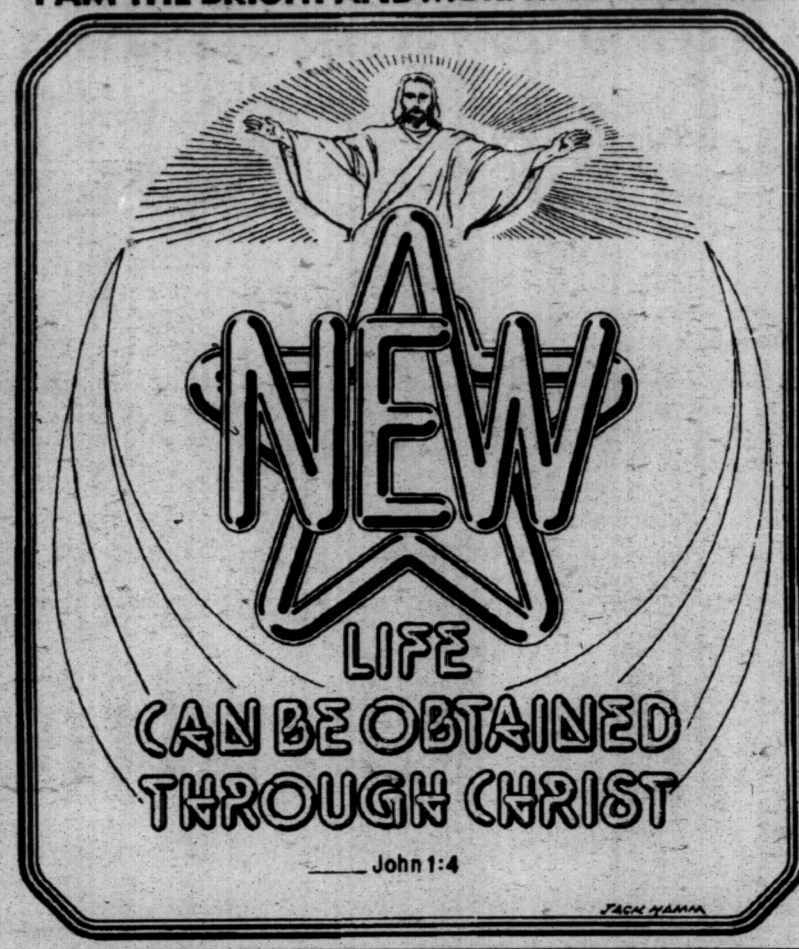
Hammar said four distinct problems in the area of sexual misconduct are potentials for lawsuit: sex-

ual contact with a pre-adolescent, sexual contact with a teenager, seduction, and harassment. Churches are uniquely vulnerable to sexual misconduct charges, he said, because they are "institutions of trust, and predators use this to their advantage."

Churches are particularly vulnerable if they have no screening procedures for those who work with children. To reduce the threat of lawsuit, churches can: survey their properties for features which could result in accident; implement a screening process for paid and volunteer childcare and youth workers; and routinely audit accounts.

— GH

"I AM THE BRIGHT AND MORNING STAR" Rev 22:16



THE FRAGMENTS

A time to forgive

Several years ago the popular Christian magazine, *Christianity Today*, carried a story about Alex Leonovich of the Slavic Missionary Service. Alex had escaped Russia during the terror of Stalin, came to the USA, and for the past 46 years has been broadcasting the gospel, when not jammed, back to Russia.

He was now interpreting for a former KGB general. When he had completed the task he said to the KGB officer. "General, many members of my family suffered because of this organization. I, myself, had to leave the land I

love. My uncle, who was very dear to me, went to a labor camp in Siberia and never returned. General, you say you repent. Christ taught us how to respond. On behalf of my family, on behalf of my uncle who died in the gulag, I forgive you." Then Alex gave the general a great Russian bear hug.

The general whispered something to Alex and only later was the translation made. The general said, "Only two times in my life have I cried. Once when my mother died. The other is tonight."

— GH

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1995 Evangelism Conference set Jan. 30, Hattiesburg

The 1995 Mississippi Baptist Evangelism Conference will feature the retired president of Southwestern Seminary and an evangelist who has been preaching more than 60 years.

The conference, slated to begin at 1:30 p.m. on Jan. 30, will take place at Temple Church in Hattiesburg. The conference

continues through the next evening.

Robert E. Naylor, president emeritus of Southwestern Seminary in Fort Worth, will open each session of the conference with a message.

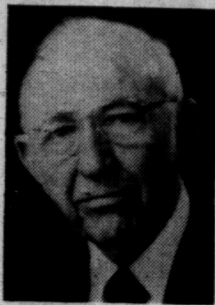
The 60-year evangelist is Angel Martinez. Conference organizer and director of evangelism

for Mississippi Baptists, J. Garland McKee, said Martinez is "indisputably one of the most used evangelists in the history of the Southern Baptist Convention."

Other speakers will include Kenny Digby, an evangelist from Fulton; Ralph West, pastor of Brookhol-

Darrell Robinson, vice president for evangelism at the Southern Baptist Convention Home Mission Board in Atlanta; Joe B. Brown, pastor of Hickory Grove Church, Charlotte, N.C., a perennial leader in baptisms; Mickey Dalrymple, pastor of Fairview Church, Columbus; J. Gilman McKee, pastor of First Church, West Plains, Mo.; and Jim Ponder,

an evangelist from Orlando, Fla. Music evangelists on the program include Luke Garrett and B.J. Jenkins, both of Brandon; the Stone Brothers of Huntsville, Ala.; and R.O. and Angie Stone of Rome, Ga. Said McKee, "This conference will be comparable to the ones of the past several years, if not surpass them, in preaching and music."



Naylor



Martinez



Digby



Robinson



Dalrymple

THE SECOND FRONT PAGE

The Baptist Record

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Federal lawsuit seeks to stop student-led devotionals

By William H. Perkins Jr.

A Baptist layman serving as Pontotoc County school superintendent is facing a federal lawsuit filed by an Ecu mother who doesn't like his stand in favor of school prayer.

Jerry Horton, member of Ecu Church and former state legislator in his first elective term as superintendent of the 2,700-student school district in northeast Mississippi, said disagreement has been building for months with Lisa Herdahl about how to handle prayer at 1,300-student North Pontotoc Attendance Center, where the five oldest of her six children attend school.

"I had telephone conversations and personal contact with Mrs. Herdahl, but we were not able to reach common ground. There has been prayer in Pontotoc County schools for at least eight years with no complaints," he said.

Herdahl has said publicly that her children are stigmatized and harassed because they do not participate in a daily, student-initiated devotional piped through the school's classroom loudspeaker system after announcements from the principal's office.



Her lawsuit states that prayer is permitted in classrooms and at school events, and that a high school-level course on Middle East studies uses the Bible as the only textbook.

The conflict may shape up as a national battle of titans, with the American Civil Liberties Union (ACLU) and People for the American Way coming down on Herdahl's side.

On the other side, Tupelo-based American Family Association has offered to help the school district, as has the Christian Action Commission (CAC) of the Mississippi Baptist Convention.

Paul Jones, CAC executive director, said

he has talked with Horton about the lawsuit.

"We have offered the support of the Mississippi Baptist Convention and the resources of CAC to be used in any appropriate way by officials and concerned citizens of Pontotoc County," he said.

The Mississippi ACLU chapter announced in October 1994 that they would monitor school districts for students "impermissively subjected" to school prayer, based on the Sept. 2, 1994, decision by U.S. District Judge Henry Wingate in Jackson that struck down the school prayer law passed by the 1994 session of the Mississippi Legislature.

Mississippi ACLU executive director David Ingebretsen of Jackson wrote a letter Oct. 28, 1994, to the state's school superintendents, claiming that Wingate had specifically prohibited devotionals and prayers over school public address systems; teacher-led/initiated classroom prayers; prayers by visiting clergy; recital of the Lord's Prayer in classes; and prayers at sporting events.

When Jones learned of the ACLU letter to school superintendents, he said, "We intend to counter the impression that superintendents and school boards must surrender their right to make policy whenever a complaint is raised about religion."

No hearing date has been scheduled for the lawsuit, but Horton said he intends to strongly defend the district's school prayer policy as constitutional and good for the students.

For more information on school prayer, contact CAC at P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800, or toll-free (800) 748-1651.

Youth Evangelism Conf. draws near 3,600 to MC

By William H. Perkins Jr.

The 1994 Mississippi Baptist Youth Evangelism Conference Dec. 29-30, 1994, at Mississippi College (MC) in Clinton recorded a prominent upswing in registrations and attendance — much to the delight of event coordinators.

"This is the best year to date for the youth evangelism conference. Registration dropped last year, but jumped to almost 3,600 this year," said James Fancher, consultant in the Evangelism Department of the Mississippi Baptist Convention Board (MBCB) and co-chair of the planning committee along with Tom Daniel of First Church, Starkville.

Young people crowded into Wood Coliseum, ringing the large geodesic dome and sitting on steps between rows leading to the top of the dome until only standing room was left for latecomers.

Program personalities included

worship leader Rick Ousley, pastor of The Church at Brook Hills in Birmingham, Ala.; music leader Paul Horton of Lithia Springs, Ga.; concert artist Pam Thum of Nashville; and performance artist Doug Berky of Greenville, S.C.

Fancher said 10 first-time professions of faith were recorded, along with 18 vocational commitments and 32 rededications.

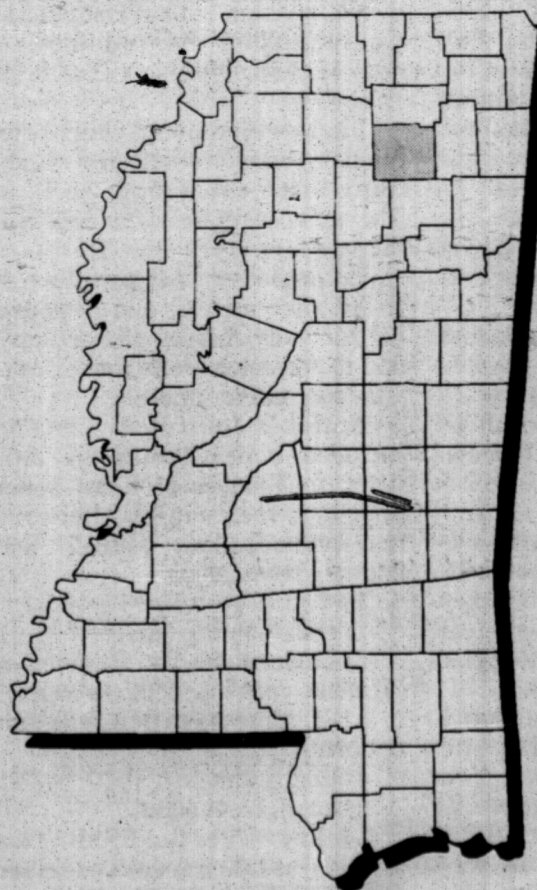
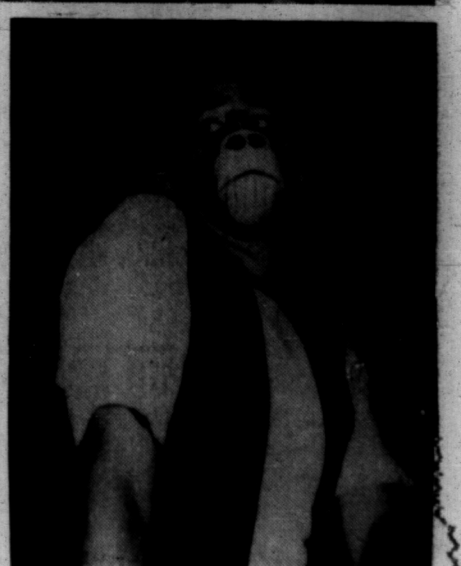
"Those were the young people who talked with counselors. Many more came forward," he pointed out.

The 1995 Mississippi Baptist Youth Evangelism Conference is slated for Dec. 28-29 at MC.

For more information, contact the MBCB Evangelism Department at P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800 or toll-free (800) 748-1651.



Nearly 3,600 young people packed Wood Coliseum at Mississippi College in Clinton Dec. 29-30 for the annual Mississippi Baptist Youth Evangelism Conference, sponsored by the Evangelism Department of the Mississippi Baptist Convention Board. Rick Ousley (above) pastor of The Church at Brook Hills in Birmingham, Ala., delivered worship messages, while Doug Berky (right), artist-in-residence at Furman University in South Carolina, used mime and imitation to teach the youth to be imitators of Christ. Coordinators said they were pleased with the standing-room-only attendance. (Photos by William H. Perkins Jr.)





PEACE AT LAST? — It may or may not last, but for now peace in Gaza is a joyful experience for Southern Baptist worker Nancie Wingo (center) and two of her Palestinian friends, sisters Manar Hamad (left) and Faten Hamad. Both are studying English with Wingo. With the coming of peace, Wingo can teach throughout the day, rather than constantly canceling classes because of strikes or violence. No stranger to war, Wingo is a veteran Southern Baptist worker who served in Lebanon during its long years of strife. She has worked in Gaza since 1987. She arrived in March that year; the Intifada uprising against Israeli occupation began in December. (BP photo by Don Rutledge)

Southwestern elects Harlan as music dean

By Greg Warner

FORT WORTH (ABP) — Southwestern Seminary has chosen Benjamin Harlan to fill the controversial position of dean of its School of Church Music.

Harlan, who holds a doctorate from Southwestern, has been assistant professor of church music at New Orleans Seminary since 1989. He was elected dean by Southwestern's trustee executive committee on the recommendation of the seminary's new president, Ken Hemphill, and the trustee academic affairs committee.

Harlan, 40, also won the endorsement of the music faculty he will lead, despite a history of differences between trustees and faculty over the philosophical direction of the music school.

While Harlan was trained at Southwestern in traditional and classical disciplines, he also is an accomplished composer, arranger, and performer who is committed to the contemporary music styles and large-scale musical productions popular in conservative SBC churches. Both faculty and trustees found that blend pleasing.

T. Bob Davis of Dallas, a member of the trustee executive committee, described Harlan as "an excellent composer-arranger, excellent keyboard artist, with an excellent personality." Davis, a frequent critic of the music school, predicted Harlan's "effervescent, gregarious approach" will be just what the program needs.

Hemphill agreed, saying Harlan brings both the necessary commitment to classical training and an openness to "a little more contemporary fashion of music."

Harlan succeeds James McKinney, dean for 37 years, who recently retired.

Harlan promised to build on Southwestern's strong academic tradition while exposing students to a broad range of musical styles. His philosophy of music, he said, is "excellence, regardless of style."

The new dean conceded he will walk into a volatile situation when he assumes his duties in January and will operate "in a fishbowl" for some time. But he told Associated Baptist Press, "I think the future is bright."

Harlan's election could end a long-running dispute over the dean's post — a dispute that played a major role in the firing of former Southwestern president Russell Dilday last March.

Conservative trustees, who twice blocked the election of Dilday's nominees for dean, had complained that Southwestern's devotion to traditional worship styles neglected the more contemporary music popular in many conservative churches.

Will it create tension to ask faculty members to accept a 40-year-old dean who not long ago was their student? "In many situations it could," Gray said. "In this, I think it will not."

Born in Winnfield, La., Harlan earned bachelor's and master's degrees in music from Baylor University in Waco, Texas, before being awarded the doctor of musical arts degree from Southwestern. He and his wife Connie Lynn have three children.

Warner is editor, ABP.

Henry urges repentance for sins of "exclusivism"

ORLANDO, Fla. (BP) — Three sins of "exclusivism" in the body of Christ call for repentance, according to Southern Baptist Convention President Jim Henry: racism, denominationalism, and self-righteousness.

The pastor of First Church, Orlando, Fla., spoke during an interdenominational prayer and fasting conference Dec. 5-7 in Orlando. Campus Crusade for Christ founder Bill Bright called for the session, saying he believed God would use it to bring spiritual revival to the United States.

In a letter of invitation, Bright said he went on a 40-day fast last summer that was the greatest spiritual experience of his life. He assembled a 73-member invitation committee which included Henry and former SBC presidents W.A. Criswell, Adrian Rogers, Charles Stanley, and Ed Young, and Baptist spiritual awakening leader Henry Blackaby.

Campus Crusade hoped for 300 to respond and approximately 600 came.

Henry used Psalms 26:1-2 as the text of his message. In it, David called for the Lord to judge, test and try him, to examine his heart, and

mind. Likewise, Henry said, the Lord had examined him and found him lacking in these three areas.

The convention leader said he came to a place in his Christian walk where he had to face his own prejudice. When he heard past complaints of racism he shrugged them off as something from the past for which he wasn't guilty. But recently he focused on how Christians, beginning with Southern Baptists, need to confess racism and prejudice.

"I believe there is something to that," he said of complaints from ethnic groups about this problem. "I think the sooner the Christian community deals with that and confesses it, the more bridges will be built and the more walls torn down — in healing, reaching across all colors, brothers and sisters, in fellowship, and reaching the lost in our churches."

Henry said he had similar problems with thinking his denomination was the only group that God used to do his work. Over the years, he recognized he needed to open his heart toward Christians who may not have agreed with him on every theological point yet stood alongside him on fundamen-

tal scriptural principles.

God is not only working in the SBC's "vineyard," Henry said, but in much wider parameters than he was once willing to acknowledge. Likewise, Henry told the denominational and para-church organization leaders, they need to deal with similar feelings in their sphere of influence.

This judgmental spirit has extended toward unbelievers as well, he said, recalling a time when he was so angry at people without Christ and their actions that he "railed on them." He described being so antagonistic toward unbelievers and shouting so much they couldn't hear his message.

But as the Lord spoke to him, Henry said, he realized he had become so hard-nosed and critical that he had crossed the line between taking strong scriptural stands and hating sinners.

Henry said one of the most pleasant things for him has been the resulting excitement he feels with people whose lifestyles are completely different. When he gets past his anger and self-righteousness, he said, he sees that the Lord loves them as much as himself and can view them with God's eyes.

Vocational guidance...

Former corporate big shot helps workers reach career potential

By Terri Lackey

As a big shot corporate executive, Don Amick thought he had it all — a six figure income, a fancy car, \$700 suits, and \$300 shoes.

He spent more time on planes between job sites taking care of business than he spent at home. Eventually, he lost his wife to divorce, intimacy with his sons to absent fathering, and his soul to job stress.

"On the outside, I reeked of success, and on the inside, I just reeked," said Amick, who is now vice-president and managing director of Wright Associates in Greenville, S.C., an outplacement and career transition firm.

When Amick discovered money was not buying him happiness, he left his high-paying job in Boston, Mass., with no knowledge of where he was headed.

"I did what I preach no one should do — leave a job without having a job," said Amick, who facilitated the seminar, "Take Ownership of Your Life in Five Lessons," at a single adult meeting at Ridgecrest (N.C.) Conference Center.

While he had no job prospects, Amick said he knew God was with him in his decision to resign. Flipping through TV stations while traveling, he hit on a Christian station and heard the testimony of a man who had also lost all he loved to career.

"God spoke to me through TV,

and later he came into my life in a small church in Concord, N.C.," Amick said.

As a career counselor, Amick realizes most of America's workforce is not happy.

"Eighty-seven percent (of Americans) are in some degree cynical about going to work every morning," Amick said. "Only 13% know they are doing what they should be doing."

One of the problems, Amick said, is "that people associate who they are with what their occupation is."

"Your work day is only eight hours long. The rest of the day is yours. You need an identity outside of your job."

In the early 1980s, Amick said the average American worker stayed with the same company 25 years. Presently, the length of tenure with one firm is 4.8 years, and by the year 2000, it will be 2.5 years, he said.

"It doesn't pay to attach your identity to your job," he said. Many Americans are unhappy because "they see their own great potential as one of life's biggest burdens."

"To know you have potential and to be doing something you don't like doing is a waste. You know you're not using your potential," he said, adding that taking control of your life paves the way to using God-given talents and

potential.

Five lessons Amick believes a person must learn before mastering his or her life and using it to the fullest potential begin with "quit blaming others."

To take control of your life, Amick said, "you must quit blaming someone else for all that goes wrong and for your unhappiness. Quit defending your position and quit seeking praise for where you're at."

Those unhappy in their jobs regularly blame others for everything that goes wrong, he said. They also seek praise for any task they perform well.

He urged seminar participants to "become realistic and responsible for your choices and actions" and to "do a job well" for self-satisfaction, not for praise.

Amick's four other lessons included: understanding that attitudes or "I" make each day better or worse, realizing excellence is not optional, liking yourself, and learning from others.

To Reach Your Full Potential:

- 1) Quit blaming others.
- 2) Understand that attitudes or "I" make each day better or worse.
- 3) Realize excellence is not optional.
- 4) Like yourself.
- 5) Learn from others.

Lackey writes for BSSB. This article was taken from December 1994 FACTS AND TRENDS.

Churches adopt Expanded Annuity Plan

The following churches have adopted the Expanded Annuity Plan since those reported in the Dec. 8 issue of *The Baptist Record*: Hinds-Madison: Rivercrest; Winston: Crystal Ridge; and Yazoo: Oak Grove.

Creative ways to witness...

"Here's Hope, Share Jesus Now" witness effort set, Jan. 9-March 9

"Here's Hope, Share Jesus Now" is the simultaneous witnessing effort scheduled for Jan. 9 to March 9, 1995. During those 60 days, Southern Baptists are asked to share Christ at least once a day.

In preparation for "Here's Hope, Share Jesus Now," several evangelism leaders have compiled lists of ways to share Christ.

Their suggestions include:

1. Invite a friend to a concert, revival, or special worship service at your church. Following the service, go out for dessert and talk about the message presented in the service.

2. Send a birthday card to a friend. Enclose a personal note sharing your spiritual birthday.

3. Clip an article from a daily devotional guide and mail it to a friend who needs to know Jesus. Include a personal note conveying love and compassion.

4. Subscribe to a favorite devotional guide or Christian periodical for a friend.

5. Write a letter of encouragement to a college student. Point them to the One who encourages you daily.

6. Write a letter or note of thanks to one who serves in the military. Include a scripture reference of 1 Corinthians 2:9.

7. Design a business card to introduce yourself. Include a gospel presentation on the back of the card.

8. Take contemporary Christian tapes and CDs to a juvenile detention center, youth-receiving home, or shelter. Attach a note to each item sharing John 3:16.

9. Leave copies of Christian magazines in a laundromat. Write the name of your church on each copy and a note saying you hope an article in the magazine will be particularly helpful to the reader.

10. Leave a sealed candy bar or snack near the electric meter attached to your home. Attach a tract or a note of "Good News" to the candy bar and state that you would like to share both.

11. Leave a cold drink of water for the person who picks up your garbage. Attach a note including John 4:14.

12. Leave a "Here's an Extra Tip" tract (available from Broadman Press) with your gratuity at restaurants.

13. Ask your pastor to make a 10 to 15-minute video presenting the plan of salvation and explaining baptism. Share the video with a lost friend.

14. Go to the local place where neighborhood boys shoot basketball. Ask if you can join the game. Ask if you can share a Bible verse with them before you leave.

15. Use the tract "Thank You" (available from Woman's Missionary Union) to express appreciation to one who has served you, such as a hairdresser or clerk.

16. Visit a lonely senior adult living at home, in a retirement center, or in a nursing facility. Share John 14:1-6 and present the gospel.

17. When someone greets you with, "have a good day" respond with, "Thank you. That makes me feel good. Now, let me give you some good news. Has anyone told you today that Jesus loves you? The Bible says..." Quote John 3:16.

18. Wear a T-shirt with a Chris-

sharing your joy and Psalm 127:3 with them.

31. Wear a "Power Band." Share the meaning of each colored bead with a lost friend.

32. Do something special for someone you work with. Tell him you enjoy helping others because this is one way you share Christ's love.

33. Send a friend a Valentine card and a gospel tract sharing about God's love.

34. Take a walk with your grandchild and tell him or her about when you trusted in Christ.

35. When your children invite friends to a sleep-over, use the family devotion time to share John

3:16.

36. Take food to a new neighbor. Include a note of welcome and a favorite Bible verse.

37. Host a birthday party for a family member, inviting friends and neighbors. Tell the group about your spiritual birthday.

38. Write a letter to a lost relative. Share what Christ means to you.

39. Host a dinner party or picnic for neighbors. Talk about relationships, including your relationship with Jesus.

40. Write a letter to your physician, thanking him for his care. Include an acknowledgement of the Great Physician.

41. Invite an unsaved family member, friend, or neighbor to view a Billy Graham crusade program with you in your home when being shown in your local viewing area.

42. Host a Christmas, Easter, or other Christian holiday celebration, inviting neighbors and community public servants. Share a brief devotional and tell how Christ has made this holiday season special to your family.

43. Write a letter of thanks to your local elected officials. Tell them that you will pray for them as they seek to be of service to the community. Include a reference to your faith.

44. Demonstrate the love of Christ with the giving of a gift. Share fresh produce or fruit from your garden. Tell the receiver you enjoy sharing the love of Christ with others.

45. Offer your yard for a backyard Vacation Bible School or Backyard Bible Club.

46. Plan a wild game dinner inviting hunters in your community to bring a dish. Ask a popular Christian sportsman to tell stories of interest, share his personal testimony, and present the gospel.

47. Conduct a small-scale health fair in a low-income housing area. Use Christian professionals to screen cholesterol and blood pressure levels. Conclude the screening with a Christian doctor or nurse sharing a gospel presentation.

tian message. Use the printed message as an opportunity to share Christ with someone.

19. Write out your personal testimony. Practice giving it by sharing it with a friend. Ask if your friend has had a similar experience.

20. Write a note of congratulations when a friend, neighbor, or family member is recognized for success. Share how every good and perfect gift is from above.

21. Look for a person at work who is not happy. Develop a friendship with him or her. Share your source of happiness.

22. Develop a personal tutoring ministry for children or students who need to learn English. Use the ministry for opportunities to share Christ.

23. Rent the video "Jesus of Nazareth" and invite a group of internationals to view the film with you. Explain how they can receive Christ as Savior.

24. Call someone who has received discouraging news lately. Share that God loves them and is sufficient for all their needs. Include a personal testimony of how God sustained you in your hour of need.

25. When you notice a stranger reading a newspaper, offer a gospel booklet and say, "Excuse me, would you like to read some good news that you might not find in there?"

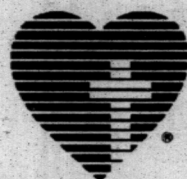
26. Cross-stitch attractive book markers with a gospel message. Share them with non-Christian friends who enjoy reading.

27. Share a Christian book with a friend. Tell him that after he reads it you would like to hear his opinion of it.

28. Share a tape of one of your pastor's sermons with a friend or neighbor. Use this as an opportunity to share the plan of salvation.

29. Include a gospel tract and a note of appreciation along with a brief personal testimony when you mail your monthly utility payments.

30. Make a visit to new parents. Take a copy of Parent Life to share with them. Leave a note



Here's Hope. Share Jesus Now.

Thursday, January 5, 1995

BAPTIST RECORD PAGE 5



Seven students with Mississippi ties received doctoral degrees from New Orleans Seminary during commencement exercises Dec. 16. Standing with Landrum Leavell (center), seminary president, they are (left to right): front row, Frank Catanzaro, formerly a youth/music director in Mississippi, doctor of education; C. Darrell Duggar, formerly youth minister at Siloam Church, Bude, doctor of philosophy in psychology and counseling; Les Hughes, pastor of First Church, Summit, doctor of philosophy in New Testament; James K. Smith, pastor of Mt. Gilead Church, Meridian, doctor of ministry in pastoral ministries; back row, A. Blaine Allen, pastor of Faith Church, Starkville, doctor of ministry in pastoral ministries; Richard Patterson, former pastor of Emmanuel Church, Columbia, doctor of ministry; and LaRue Stephens, pastor of McDowell Road Church, Jackson, doctor of philosophy in Old Testament and Hebrew. (NOBTS photo)

NOBTS graduates a host of Mississippi students

A total of 13 Mississippians received masters and associate degrees Dec. 16 from New Orleans Seminary. The graduates include:

Master of church music

Kelly McGinnis of Memphis, former music minister at Lexie Church, Tylertown.

Master of divinity

Ruben Raquel of Honolulu, pastor of International Baptist Fellowship in Gulfport.

J. Keith Grubbs of Pearl, pastor of Walker Hill Church in Brandon.

Katherine M. Cochran of Hattiesburg, psychiatric technician at West Jefferson Medical Center in Murrenro, La.

Jeff W. Crook of Jacksonville, Fla., pastor of Spring Cottage Church in Columbia.

Daniel Heeringa of Greenville, S.C., pastor of South 28th Avenue Church in Hattiesburg.

Richard W. Johnson of Lafayette, La., pastor of Shoreline Park Church in Bay St. Louis.

Master of arts in Christian education

Kenneth D. Talley of Jackson, music minister at New Palestine Church in Picayune.

Tullos L. Jones Jr. of Laurel, music minister at Amite Church in Denham Springs, La.

John A. Moody of Natchez, education/administration minister at Calvary Church, Marietta, Ga.

Robert McKay Pearce of Purvis, music/education minister at First Church, Oak Grove, La.

Associate of divinity

Issac M. Gossett of Ocala, Fla., pastor of First Southern Church in Pearlinton.

Associate of Christian studies

Eric P. Naquin of Bourg, La., pastor of Big Springs Church in Brookhaven.

CBF names Mississippian Prevost to key position

ATLANTA — Tom Prevost, director of the missions ministries and partnership division for the Baptist General Association of Virginia, has been elected to the global missions staff of the Cooperative Baptist Fellowship (CBF).

Prevost, 48, will become associate missions coordinator for administration and missions volunteers for the Atlanta-based organization Feb. 1.

CBF Global Missions Coordinator R. Keith Parks welcomed Prevost's addition as "a providential match."

In a revamped position, Prevost will oversee missions administration and the organization's short-term volunteer missions activities.

Prevost has served on the missions staff of the Virginia Baptist General Board since 1992. From 1983-92, he was a member of the Foreign Mission Board staff,

including more than four years as director of the FMB's International Service Department. Previously, he served as pastor of Baptist churches in California and West Virginia and as a Southern Baptist home missionary in Arizona. The Mississippi native is a graduate of Mississippi College in Clinton, and Golden Gate Seminary in Mill Valley, Calif., where he earned the master of divinity and the doctor of ministry degree.

"I think CBF is trying to do missions in ways that fit our present era," said Prevost. He credits the Fellowship with "exploring innovative, creative ways for Baptist churches and individuals to work together for the sake of the gospel. I'm hoping CBF can stay light on its feet and be a creative resource to Baptist churches rather than merely adopting old institutional, corporate models."

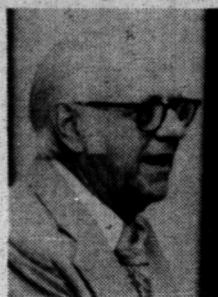
"As the Twig is Bent..."

Theological institutions and the J.P. Boyce legacy

By Frank Stagg

"Just as the twig is bent, the tree's inclined."

Just so, the plight of Southern Baptist theological education is largely the outcome of the legacy of James Petigru Boyce. More than any other, he bent Southern Seminary from its conception — and subsequently all Southern Baptist theological institutions — by his proposal of "Three Changes in Theological Institutions" in his July 31, 1856, inaugural address as professor of theology at Furman University (see below).



Stagg

It appears that President Al Mohler intends to enforce upon Southern Seminary professors the "Abstract of Principles," strictly interpreted as intended by the founders.

Ominous though this be, the grim reality is that this is precisely what Boyce explicitly and emphatically demanded in 1856, before the Abstract was drafted by Basil Manly Jr. in 1858. The real questions are the validity of Manly's Abstract and Boyce's creedal mandate.

"Back to Boyce" means teaching that God has chosen to give "saving grace" to "the elect" only. It means proclaiming "outward calling" to all, with "effective calling" possible to those only whom God has chosen to give "saving grace."

"Back to Boyce" means no women teaching theology to men, and also no women enrolled as students! Even Lottie Moon could not have enrolled in or audited a Southern Seminary class as long as Boyce or his ideas lived!

John A. Broadus called Lottie Moon "the most educated (cultured) woman in the South," but even he contended that women keep silent in church. Not until 1900, after the deaths of its four founders, were women permitted even to audit classes at Southern Seminary, on condition that they be silent.

Boyce gave himself, his energies, and much of his wealth to Southern Baptists. Sadly, he built into Southern Seminary a major flaw which has plagued the seminary from its founding. He did so in making an "abstract of faith" or "abstract of doctrine" the non-negotiable condition for his support.

That for generations Southern Seminary went beyond Boyce's vision was possible only because the Boyce mandate was only partially followed. Significantly, it was John Broadus who advised William Heth Whitsitt to study in Germany, a violation of Boyce's second "change," his call for freedom from German scholarship!

When the SBC was organized in Augusta, Ga., in 1845, no confession of faith was adopted. It is an irony that it was a seminary precedent which contributed to the SBC's becoming a creedal body.

The Fateful Proposal

In his 1856 inaugural address, Boyce laid down three essentials for theological institutions:

1. **Theological education for non-college ministers.** This concern has been honored from the start. Non-college students were admitted to Southern Seminary from the outset and to the seminaries which followed. Boyce Bible School at Southern seeks to maximize Boyce's vision.

The Southern Baptist Sunday School Board itself is largely a fulfillment of Boyce's vision. The term "Broadman" is a coinage from the names Broadus and Manly, two who shared Boyce's vision and were chief founders of the Baptist Sunday School Board.

2. **Advanced studies to equip ministers for research and writing.** Boyce's concern for scholarship got off to a brilliant start and continued until the present, albeit not as he intended.

The first name listed in that first class in Greenville, S.C., in 1859 was Crawford Howell Toy, later internationally renowned professor at Harvard. In 1867 William Heth Whitsitt enrolled in Southern Seminary, and his scholarship would have graced any seminary or university. Caught between Boyce's second and third proposals, Toy and Whitsitt were forced out of Southern Seminary.

Through the years came a stream of scholars equipped for scholarly writing. That such scholarship for any did not come to fuller expression was due to the omnipresence of that Abstract of Principles so dear to Boyce. The veiled threat was not "Publish or perish," but "Publish prepared to perish."

3. **An abstract of principles.** Of Boyce's "Three Changes in Theological Institutions," the most important to him was an abstract of principles, binding as he

intended it upon all professors as pledged by their signatures. Boyce was explicit that this was no mere formality. No professor was to have his private interpretation of the abstract.

The Professor's Obligation

In his 1856 address Boyce was explicit as to requirements for the seminary professor: "No difference, however slight, no peculiar sentiments, however speculative, is here allowable. His agreement with the standard should be exact. His declaration of it should be based upon no mental reservation, upon no private understanding with those who immediately invest him into office; but the articles to be taught having been fully and distinctly laid down, he should be able to say from his knowledge of the Word of God that he knows these articles to be an exact summary of the truth therein contained." An inerrant abstract!

Describing the professor's role, Boyce said, "But the theological professor is to teach ministers, to place the truth, and all the errors connected with it in such a man-

ner before his pupils, that they shall arrive at the truth without danger of any mixture of error therewith."

Further, "God in His mercy preserve the instructors from the crime of a single error, however unimportant, and grant unto all our boards the grace necessary for faithfulness to the trusts developed upon them, that false doctrine, however trifling, may receive no countenance."

The Inescapable Dilemma

It is precisely here that the seminary Boyce led in founding finds both its logical fulfillment and its impasse.

Two of Boyce's proposals were on a collision course from the outset: scholarship suited to writing and an abstract of principles designed to shelter truth.

Of course, to Boyce both proposals were supposed to shelter truth.

What Boyce intended was that Baptist professors trained under "the Anglo Saxon mind" and capable of theological writing should free Baptists from dependence upon the writing of European scholars, Germans especially. He saw these European scholars as theologically unsound and as wilfully misrepresenting Baptists as to their origin and conduct.

Boyce saw scholarly research not so much a search for truth as safeguarding it. Toy, Whitsitt, and others saw it otherwise. Boyce warned against the threat of unsound doctrine and argued that an abstract of faith was necessary to insure the truth of the gospel. He defended a creedal status for the proposed abstract. He overlooked the fact that an abstract can protect error as well as truth. He failed to reckon with his own finitude and fallibility and that of all who theologize or issue confessions or creeds.

The Choice of Doctrines

The principle by which Boyce selected doctrines to be included in the Abstract is problematic. He included only such doctrines as were seen as held generally by Baptists, excluding those perceived as controversial, like Landmarkism, open or closed communion, and "alien immersion." He seemingly failed to see that consensus is not an unfailing test for truth.

Interestingly, by its omissions the Abstract shielded one of the four founders. William Williams openly accepted "alien immersion"; and when attacked, Boyce defended his right to his position, even though Boyce opposed "alien immersion."

Boyce and Manly received their theological training in Princeton Seminary, with Charles Hodge as mentor. Their modified Calvinism is embedded in the 1858 Abstract. A glaring example is Article V: "Election is God's eternal choice of some persons unto everlasting life...." Predestination, limited atonement, and irresistible grace belong to this Calvinism.

If applied logically, Article V makes

missions and evangelism a mere formality, with "salvation" and "reprobation" settled before the creation.

This was the Calvinism which rebuked William Carey: "Sit down young man, if God wants to save the heathen, he will do it without your help."

Boyce supported missions as an "outward calling," but he held that only to "the elect" could it be an "effective calling," God having chosen before creation to give "saving grace" to the elect only.

Significantly, in his inaugural address Boyce warned against Armenianism, condemning it along with Campbellism; but he did not warn against Calvinism. His zeal for missions implies a modified Calvinism, a

hybrid of Particular Baptists (Calvinistic) and General Baptists (Armenian), as in the Abstract.

The Place in Tradition

Through most of Southern Seminary's years, professors were permitted to sign the Abstract of Principles as they interpreted it, contrary to Boyce's demand.

W.O. Carver reflected this in a Founders' Day Address (*The Review and Expositor*, April 1946, pp. 131-149). He charged that the Abstract of Principles, "like all creeds, was influenced by current trends and controversies" and that such should be revised at least every 50 years (p. 142). He pointed out the influence of "Princeton theology" and, indirectly, the Westminster Confession (Presbyterian) upon the Abstract of Principles.

Creeds like the Abstract of Principles survive only by arbitrary power. Theological writings otherwise must live or die on their power to persuade. It is significant that E.Y. Mullins dedicated his *The Christian Religion In Its Doctrinal Expression* (1917) to James Petigru Boyce, but through his 514 pages he makes not one mention of Boyce or Boyce's own *Abstract of Systematic Theology* (1877). Mullins' own dated theology faded out in the 1940s, "par for the course" for most theological writing.

If we now return to Boyce and the Abstract of Principles, it will be bondage to a mixture of truth and error, frustrating honest and competent search for truth, and excluding women. As Bultmann commented on Jesus' word to Nicodemus, we must have a new "whence" (in German, *woher*) if we are to have a new "whither" (German, *wohin*).

Our "whence" must be not Boyce, but Jesus Christ as best we can understand the biblical witness to his Word and his way. Our calling is not to inculcate creeds but to an inquiring faith: *fides quaerens intellectum*, "faith seeking understanding."

Stagg is professor emeritus, Southern Seminary, Louisville, Ky. He lives in Diamondhead.

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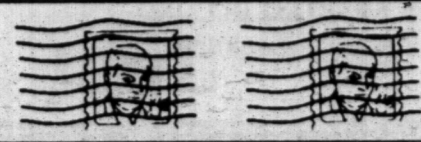
— Frank Stagg

No difference, however slight, no peculiar sentiments, however speculative, is here allowable.... Agreement with the standard should be exact."

— James Petigru Boyce



Letters to the editor



Sorry for delays

Editor:

I want to take this opportunity to express my personal regret for any inconvenience caused by our recent decision to delay changing the quarterly release dates for our Sunday School, Discipleship Training, and Church Music dated curricula.

As many of you know, we had earlier announced plans to switch to a seasonal release cycle in September 1995. Research among churches showed that the number one desired improvement in our literature was increased relevance. Another frequent request was to change quarterly release dates to accommodate the growing number of churches launching their church year in September.

There were two major factors in our decision to delay changing quarterly release dates. The first was the financial strain that moving ahead in 1995-96 would place on us at a time when we are taking steps to improve our financial health. The second was problems with internal processes, particularly distribution.

In the last year, the Baptist Sunday School Board has embarked on a process of continuous improvement of our materials for churches. We had come to realize that, with our current distribution system, we were running the risk of producing materials for the seasonal cycle and then being unable to get them to

the churches in a timely manner. We anticipate having an up-to-date, efficient system in place by 1996-97.

It is still our intent to move ahead with the seasonal release cycle. Personnel in the Church Growth Group will be making a decision in 1995 as to when to institute the change.

In the meantime, thank you for your support of the Baptist Sunday School Board. Our desire is to meet your needs. We want to hear from you when the things we produce help you to reach someone for Christ, assist people in growing in their faith, or enlarge your scope of ministry through starting a new Sunday School or mission. We also want to know when we fall short. We want to be partners with you in the exciting journey of Great Commission ministry.

Jimmy Draper, president
Baptist Sunday School Board
Nashville

Calvinism vs. truth

Editor:

In response to your article on Calvinism in the Dec. 8 issue of *The Baptist Record*, I must ask why there should be any controversy over Calvinistic doctrine and biblical truth among Southern Baptists? And again, why should we as believers in the inerrant Word of God allow the faculty and board of trustees of Southern Seminary to hire a man that total-

ly embraces a Calvinistic doctrine while at the same time is being praised as a Southern Baptist conservative? (My thoughts are that he is not to be praised, but rather rebuked.) I think we can find a description of him and all others like-minded in 2 Peter 1. Why also should monies sent to the Cooperative Program be thrown to the wind? Finances that are intended to be used for the propagation of the gospel of Jesus Christ to all the world, and not to be wasted on the salaries of the false teachers and professors like Albert Mohler who seem to know more about God's Holy Word than God himself does. God's Word says they are wells without water.

My Bible teaches that all men everywhere, regardless of race or nationality, will have the opportunity to hear the gospel of Jesus Christ and, hearing, will have the opportunity by the convicting power of the Spirit of God, to trust Christ as Lord and Savior or reject him. Nowhere does the Bible teach that the shed blood of Jesus Christ was just for a select few. If he died for just a few and not for all of mankind, then his

sacrifice was in vain. But praise and adoration to the Lord of glory, his sacrificial death was not in vain, but to whosoever will of the whole world. I feel that I cannot remain silent on this article.

Jimmie Mobley
Columbia

Looking for president

Editor:

The president search committee of Midwestern Seminary is now receiving recommendations and resumes for the office of president. Recommendations will be received until March 15. All correspondence should be sent to: Search Committee, Attn: Chairman, Midwestern Baptist Theological Seminary, P.O. Box 9868, Colorado Springs, CO 80932.

Ronnie W. Rogers
President search committee

Tug-of-war resolved

Editor:

A pastor several years ago solved the heating/cooling dispute in his church in the following manner:

On a certain Sunday morning

he turned the air conditioner thermostat as low as it would go until he froze to death all the members who kept complaining, "It is too warm in here."

The next Sunday he turned the heat thermostat as high as it would go until he burned to death all the people who had been complaining, "It is too cold in here."

After several high-class funerals, the complaining stopped!

Howard T. Scarborough
Jackson

Small church blessed

Editor:

I am a member of Riverport Church, Greenville. I receive your paper all the time, and thought you might like to hear how we built a new house of worship here. It was done by members and God. It was done in about four months and nothing is owed on it, thank God. But I am sure Neal Cordel could tell you more than I. He was there all the time.

We (had) opening services on Sunday, Dec. 18. Say a prayer for us.

John Grimes
Greenville

Native Mississippian offers faith to Portland's inner city addicts

By Rachel G. Gill

PORTLAND, Ore. (BP) — Troy Smith talks with the measured cadences and gentle intonations of his south Mississippi beginnings. With a quiet, almost dispassionate voice, he tells of his own journey into alcohol addiction and violent behavior.

But Smith's story doesn't end in despair. Now many years removed from those back alleys of addiction and hopelessness, Smith has experienced a miracle for God's grace. His testimony today is one of repentance, cleansing, healing, and hope.

The oldest of seven children, Smith grew up the son of a Southern Baptist pastor but decided being a pastor was not the life he wanted. During the Vietnam War, he interrupted his college career to join the U.S. Marine Corps.

It was there he learned to hate. "They teach you to hate," he says. "It makes you a better killer."

In Vietnam, Smith fought in the Tet Offensive — one of the deadliest campaigns of the war — where many of his friends were killed or maimed. He escaped physical harm but left Vietnam, he says, "with a lot of anger and a serious drinking problem."

After leaving the Corps, Smith moved to Pascagoula to work as an electronics supervisor on offshore oil rigs where drinking and fighting were a way of life. Money was good, but it was a rough way to make a living.

In Angola, Africa, where he was transferred with his family, Smith's problems with alcohol and

anger caught up with him.

"I was walking down the street one day when I saw this Portuguese guy in front of me," he says. "I thought, 'I could kill him without feeling anything.' That's when I realized I didn't care about my life or anybody else's. God used that experience to get my attention."

The change in Smith's life was dramatic. Instead of drinking and fighting, he now spent free time reading the Bible. "I just stayed in the Word," he says. "By the time I left Angola I had read the Bible through several times."

Smith was reading the Bible at home one day when he heard God's voice. "It was very clear," he says. "God told me I was to preach. I couldn't believe it. I was shocked!"

Hesitantly he went upstairs to find his wife Jamae. "What would you say if I told you God called me to preach?"

"I guess you'd have to preach, wouldn't you?" she answered.

Back in the States, Smith completed a degree in religion and philosophy at William Carey College, Hattiesburg, in 18 months, while starting a church that became the fastest-growing in the association.

On a much needed vacation, he heard God speak to him again, this time calling him "to an unchurched city surrounded by mountains."

When he related God's instructions to a close adviser, the friend said, "You're talking about Portland, Ore."

"When I told my wife," remembers Smith, "she turned green." Going to Portland meant facing the unknown again. No job. No money. No place to serve.

"But when we got there, we felt like we were home."

That was 16 years ago. Early years in Portland were spent in church starting and evangelism. Now a missionary of the Home Mission Board, Smith is founder and director of Baptist Revival Center, a SAFE house for drug and alcohol addicts in Portland's inner city.

SAFE — Setting Addicts Free Eternally — is a program Smith conceived for people who are at the bottom of the addiction ladder, hopeless individuals the system has given up on. Its 90% success rate for those who graduate is astounding. Most graduates stay on as encouragers, helping SAFE newcomers on their journey to freedom from addiction.

Through personal counseling, Bible study, and personal support, SAFE's staff members are models of God's deliverance from guilt, addiction, and mental illness.

"When we explain to drug addicts what Christ can do for them," says Smith, "hardly anyone refuses him. We don't have to force anyone. They're desperate to receive the Lord. That changes them and gives them hope."

Gill is assistant editor of *MISSIONS USA*. Reprinted by permission from *MISSIONS USA*, Vol. 65, Number 5, HMB, all rights reserved.



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Jeff Chandler

NewSong

Jay Strack

4 Him



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Knox Talbert

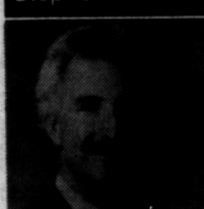
Whiteheart



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Just for the Record



Crowder Church recently held a noteburning ceremony to celebrate the retirement of the debt on its 5-year-old family life center. Building committee members who participated in the ceremony (left to right) were: Bobby Shields, Joan Bailey, Peggy Griffin, Tommy Austin, James W. Waller, Gary Elliott, and Harvey Sewell, pastor.



Hebron Church, Smithdale, spent 560 hours creating a float for the Liberty Christmas parade. The float depicted the story of the life of Christ, and won first prize, making it the second win for the church in as many years.

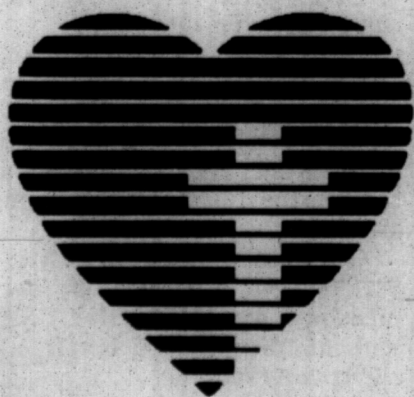
Southwestern grants degrees

FORT WORTH — Six Mississippians graduated from Southwestern Seminary during commencement ceremonies Dec. 16.

Bill Patterson of Hattiesburg received the doctor of ministry degree. He is a member of First Church, Henderson, Ky.

Receiving the master of arts in religious education were: Susan H. Heiden of Jackson, Harold E. Irby of Looxahoma, and Philip E. Thurman of Monticello.

Maura Ann Harrell of Jackson and William G. Porter of Baldwin also received the master of arts in religious education, along with the master of arts in marriage and family counseling.



The Metro (Hinds-Madison) Association will host a workshop, "Tutoring Children and Youth as Ministry," on Jan. 14 and 21 at its offices in Jackson. Each session will be held from 8:30 a.m. to 3:30 p.m. Drinks will be provided, but participants should bring their own sack lunches. For more information, call Jeanette Canzoneri at (601) 372-0609.

Clarence J. Hughes, 85, dies Dec. 21

Clarence J. Hughes, 85, died of congestive heart failure Dec. 21 at River Oaks Hospital in Flowood.

Services were held Dec. 23 at McLaurin Heights Church, Pearl, with burial in Floral Hills Cemetery.

Hughes, a Magee native, was ordained to preach by Pine Grove Church in Simpson County on Nov. 17, 1932. He attended Clarke College and received a bachelor's degree from Mississippi College. He pastored many churches, both full-time and part-time, in Scott, Jasper, Jones, Smith, and Simpson counties, as well as two churches in Arizona. Failing health forced him to retire after 50 years of service. He was also a school teacher for 21 years.

Survivors include his wife Winnie Jane; daughters, Florence Meadows of Pearl, Jane Rawls of Southaven, and Marilyn Holcomb of Columbus; son Al of Crystal Springs; 20 grandchildren; and 38 great-grandchildren.

Shades of Winter

By Charles R. Swindoll

Just the sound of the word whistling through our lips puts a mental chill up our spines. Winter seems to speak of barrenness, frigid feelings of discomfort and discontent, icy shadows sprawled across frozen ponds, naked branches reaching up as if in supplication for relief. Short days, long nights. Fast-fading memories of yesterday's fun in the sun, bike rides along the beach, the World Series, Thanksgiving. Heavy, gray clouds and harsh winds sting our faces and steal our smiles. With grim determination we trudge on, sometimes alone and isolated, within our own little world of heavy garb and frosty windows. "The dead of winter" — ah, an apt description!

Not all agree. Ski buffs and snow lovers resent such a depressing portrayal of their favorite season. So do artists who prefer a quaint cottage in New Hampshire rather than an ocean view at Malibu or a sandy beach at St. Thomas. For man, a year without winter would be a devastating disappointment. What better time to warm up alongside a crackling fire, listen to some fine music, and stare away an evening? Toss in the joy of Christmas, the celebration of New Year's Eve, the Super Bowl, a Valentine's Day kiss... and you've got enough to make anybody forget 95-degree days, along with flies and mosquitoes at an August picnic. What a difference perspective makes!

Winter... the ideal occasion to

slow down. To invest a few extra hours in quiet reverence. To take a long walk over the freshly fallen white manna delivered earlier that day. To remind ourselves that "our God is in the heavens; He does whatever He pleases" (Psalm 115:3).


Is it winter right now in the season of your life? Are you feeling depressed... alone... overlooked... spiritually on "hold"... cold... barren? Beginning to wonder if your soul will ever thaw? Entertaining doubts that behind those thick, gray clouds there exists a personal, caring God?

Take it by faith, friend; he is there, and furthermore, he is neither dead nor deaf. What you are enduring is one of those dry-spell times when you'd rather curl up and cry than stand up and sing. That's okay. Those times come.

They also pass.

When this winter season ends, you'll be wiser, deeper, stronger. Therefore, in reverence, look up. Be still and discover anew that he is God. That he is doing "whatever he pleases" in your life.

— From **GROWING STRONG IN THE SEASONS OF LIFE** by Charles R. Swindoll (Zondervan Publishing House).

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VICE PRESIDENTIAL SEARCH: Southwest Baptist University seeks vice president for admissions and student life. Candidates must be Southern Baptist and must have experience in higher education admissions. Salary and benefits commensurate with experience. Submit resumes and at least three references by Jan. 31, 1995 to Search Committee, c/o President's Office, SBU, 1600 University Ave., Bolivar, MO 65613.



LifeAnswers

Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

LifeAnswers is on temporary hiatus. The column will return in the January 12 issue of The Baptist Record.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.



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MBMC lists seminars, support groups for Jan. '95

The Mississippi Baptist Medical Center in Jackson will sponsor the following events during January 1995. For more information, call the telephone number listed after the event.

Menopause Support Group. 6 p.m., Jan. 24 (meets monthly). (601) 948-6262.

Clinical Pastoral Education. New units begin Jan. 6. (601) 968-5146.

Osteoporosis Prevention. 12 noon, Jan. 10 (meets monthly). (601) 948-6262.

Adolescent/Young Adult Chemical Abuse. Jan. 27. (601) 948-6262.

Post-Polio Support Group. 1 p.m., Jan. 28 (meets monthly). (601) 968-1766.

Pre-Hysterectomy Class. 6 p.m., Jan. 26. (601) 948-6262.

Infertility Support Group. 6:30 p.m., Jan. 19. (601) 948-6262.

Support group for people grieving death of loved one. 6 p.m., Jan. 19 (meets monthly). (601) 968-3090.

Breast Cancer Support Group. 6 p.m., Jan. 16 (meets monthly). (601) 968-3090.

Support group for parents who have experienced miscarriage, ectopic pregnancy, stillbirth, or neonatal death. 6:30 p.m., Jan. 12 (meets monthly). (601) 968-3090.

Arthritis Seminar/Luncheon. 12:15 p.m., Jan. 9 (meets monthly). (601) 968-1766.

Lupus Support Group. 2 p.m.,

Jan. 7 (meets monthly). (601) 948-6262.

Cancer Support Group. 2 p.m., every Wednesday. (601) 968-3090.

Coping for Caregivers. 2 p.m., every Wednesday. (601) 948-6262.

Child Safety/CPR. 10 a.m., every Wednesday. (601) 948-6262.

Cardiac Rebounders Support Group. (meets monthly). (601) 968-3090.

Expectant Siblings. (meets monthly). (601) 948-6262.

Breastfeeding. (meets monthly). (601) 948-6262.

Pediatric Pre-Op Program. 6 p.m., every Monday. Contact Angela Rieves at (601) 968-1052.

Run/Walk Team Seminar. (meets monthly). (601) 968-1766.

State natives finish SBTS

LOUISVILLE, Ky. — Approximately 140 students received graduate degrees from Southern Seminary during commencement exercises Dec. 16.

Among them were two Mississippians: Gary Lynn French of Hattiesburg, who received the master of arts in Christian education, and Sriganda Arulampalam, who received the doctor of philosophy degree. Son of Charles Eugene and Helen Cain of Jackson, Arulampalam considers First Church, Jackson, his home church.

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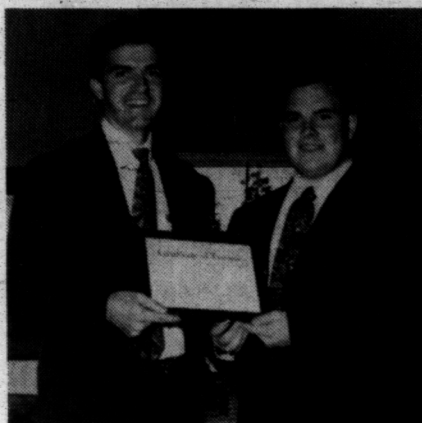
Names in the News



Charles and Marie Hinson of Decatur were recently honored by First Church, Collinsville, for his 10 years of service as minister of music. The couple was presented a silver tea service and a plaque. Charles is also music instructor at East Central Community College; Marie teaches at Newton County Elementary School.



Cecil Vanlandingham (second from right) was recently recognized by Arbor Grove Church, Houston, on his 97th birthday. The church presented him a plaque of appreciation. Wayne King (left), director of missions for Chickasaw Association; Vanlandingham's wife Marie; and T.O. Martin (right), chairman of deacons, were present for the occasion.



Melvin Falkner (right) was recently licensed to the gospel ministry by Troy First Church, Pontotoc. Falkner can be reached at (601) 489-2356. Greg Herndon (left) is pastor.



Temple Church, Myrtle, recently ordained Marty Cook (second from left) and Wes Creighton (second from right) as deacons. Marvin Cox (right), director of missions for Union Association, delivered the message. Griff Walker (left) is pastor.

David Allen and David Brockway have been appointed to the staff of William Carey College in Hattiesburg. Allen will head the college-wide student retention program. He goes to Carey from Angelo State University in Texas. Brockway, a graduate of the University of Southern Mississippi, will head the college-wide planning and implementation of an on-line database.

Ron Herrod, pastor of Central Church, Oak Ridge, Tenn., recently announced that he will begin a new organization for evangelism and missions. The organization will conduct Bible conferences in the U.S., and devote four months of each year to overseas evangelism projects. For more information, contact him at 105 W. Melbourne Rd., Oak Ridge, TN 37830.

Victor C. Johnson Sr. dies at 76

Victor C. Johnson Sr., 76, a retired Baptist minister, died of cancer Dec. 16 at his home in Florence.

Funeral services were held Dec. 19 at Baldwin-Lee Funeral Home in Pearl with burial in Floral Hills Cemetery in Pearl.

Johnson was a lifelong resident of the Jackson area. He was a member of Harrisville Church. He was a graduate of Mississippi College and New Orleans Seminary.

Survivors include: his wife Mildred, two daughters, four stepdaughters, two sons, a sister, a brother, nine grandchildren, and seven great-grandchildren.

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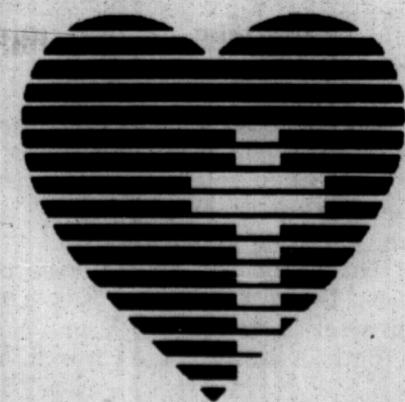
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Uniform

A leader who serves



By Greg Potts
Matthew 12

Imagine this: you and your family are on your way to church on Sunday morning. You pass someone who appears to be experiencing automobile problems. Your heart tells you to stop while your mind and your family reminds you that you are late for Sunday School. Your heart wins out.

You pull over to help, and after some time, get the recipient of your aid on his way safely. You feel good, but confused. You did the right thing, you think; although you have been taught that Sunday is a day for worship. Was it right to stop and help this person although it caused you to miss church?

Jesus dealt with this in our text. In these verses Jesus is teaching that helping people is important. Jesus says the needs of people should always be the priority of the church. What does this text mean to us today?

Christians should expect criticism (vv. 9, 10). Jesus was criticized because he helped someone. We can expect criticism as well. When a Christian takes a stand on a social, moral, or political issue that differs with a neighbor or colleague at work, we may expect criticism.

Ministry is more important than religious rituals (vv. 11-12). Jesus taught that even if it were the sabbath, we should help those in need. The Pharisees were hung up on the letter of the law. They believed that in observing it, God would be pleased. God had given the law to Israel as a means for them to follow him. We must be careful that in our churches and in our individual lives, people are always more important than policy. The prophet Hosea said to the people of Israel, "For I delight in loyalty rather than in sacrifice, and in the knowledge of God rather than in burnt offerings" (Hosea 6:6). That is still true today.

Christians should follow Jesus' example in ministry (vv. 13-14). Jesus healed a man's hand. Imagine how this man felt. He had probably been handicapped since birth. Medical help was not as it is today. Therefore, the man had lost hope, but Jesus gave him hope. Christians should follow Jesus' example in helping others. A few ways in which we can minister are through visiting the hospital, visiting nursing homes, visiting shut-ins in their homes, visiting an elderly person in his or her home, or taking a hot meal to someone who is in need.

This Sunday is Soul-Winning Commitment Day in the Southern Baptist Convention. One of the greatest ways we can follow the example of Jesus is by making a commitment to share the gospel with someone whom we encounter in the supermarket, at the ball field, at work, or in other places. If you are not presently involved in the outreach program of your church, why not begin doing so? Follow Jesus' example in sharing the gospel.

Christians can trust the Word of God (vv. 15-21). When Jesus left the synagogue, he knew the Pharisees were planning to destroy him. Jesus knew he was going to die, but it would not be the result of anything that the Pharisees did, but simply a fulfillment of God's plan. Isaiah the prophet had spoken of it years ago. These verses remind us that what God's Word says is true. We can trust the Word of God.

Jesus is the Son of God (vv. 22-23). After Jesus healed a demon-possessed man who was blind and dumb, the multitudes were amazed and began asking, "This man cannot be the Son of David, can he?"

There are those today who still doubt that Jesus is who he says he is. When someone talks about a life being changed or someone making a drastic turnaround, we occasionally have questions: Was it an emotional experience? We do not always know, but this we do know — Jesus is still changing lives.

Zig Ziglar, in his book *Over the Top*, shares the story of Eartha White, the granddaughter of a slave and one who was successful in all areas of life and finished well. Eartha said, "Every day all of us should do all we can, where we are, with what we have."

This lesson reminds us that people are important to Jesus. The church is in the people business. Help someone this week in the name of Jesus.

Potts is pastor, First Church, Vancleave.

Bible Book

Jerusalem's sorrow, plea



By Sylvia Fleming
Lamentations 1-5

The circumstances which resulted in the Lamentations were that the Southern Kingdom had been taken captive and Jerusalem had been wasted. As Jeremiah grieved over the desolation of the holy city, his Lamentations came in the form of poetic expressions. The mourning was the rightful compassionate workings of the Holy Spirit within his child. His sorrow that is demonstrated in each chapter contains its own elegy.

Initially, Jeremiah observed the city's loneliness, widowhood, and destruction — all the effects of sin. God is a holy God and does punish his enemies. God has no middle ground. People are on his side or on Satan's side. Consequently, the evident loneliness of Jerusalem was the result of her children's having been taken into captivity by the Chaldeans. Next, the state of widowhood portrayed God's having left Jerusalem as a husband would leave his adulterous wife. Finally, the destruction that was wrought was at the hand of God. Even though the Chaldeans were instrumental in ransacking the temple, and either breaking or carrying away the sacred vessels, God's sovereign hand was wielding the instrument. Though slow to anger, he does in his righteousness experience it, when sin and its injustices separate him from his people.

God's displeasure over sin is universal. Willful sin in 1995, America, brings as much unhappiness to God as it did in 586 B.C., Jerusalem.

In the midst of all this sin and suffering, Jeremiah searched for words to comfort his people (2:13-16). He looked for a suitable comparison; there was none. No other city had ever suffered as Jerusalem was suffering. No other place experienced such sorrow. He searched for appropriate healing; there was none. He acknowledged that false prophets shared the blame for Jerusalem's condition — the loneliness, the widowhood, and the destruction. He also noted that other nations made caustic remarks to them. Jeremiah understood that no human cure would ever heal the breach that Jerusalem had suffered: nor will the sinful breach between modern America and God be healed, short of his marvelous mercy and grace.

As bad as things were in Jerusalem and are in America, it is only through the mercies of God that the situations were not and are not worse (3:22-26). Jeremiah knew that God's judgment had been tempered through his love for a chosen people. Each daybreak there is a new supply of mercy. His well never runs dry. His faith, love, and compassion reach into infinity. It is only when one pulls away from God that his chastisement seems unbearable. If one will simply call upon God and turn away from sin, oh, how loving, kind, and good he is. However, his love and compassion are not felt when sin has so distanced one from the Almighty (5:17-22).

Though God knew the condition of the captives, it was necessary for them to confess their need for him. Finally, after having realized the connection between their sufferings and their sin, they began to pray. The prayer painted a clear picture of captivity; everything they received had a price tag. Even the Chaldean servants ruled over them. Also, there was silence in the midst of youth — no music from them. The circumstances were certainly dire if they were quiet and not playing loud music. The Hebrews implored the Lord to remain their ruler forever, to renew them, and to not turn from them. As one goes back to the beginning of the lesson, he must remember the sound of mourning which had replaced the mirthful music of the youth.

The solution for all — whether in Jerusalem or America — is found in 2 Chronicles 7:14: "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

There is hope even for the lonely, the widow, and those in the midst of destruction. He is the only answer to sin and its consequences.

Fleming is an English teacher and member of Harmony Church, Louisville.

Life and Work

Jesus' authority



By Michael D. Johnson
Mark 1

Does Jesus Christ have authority in your life? Yes, you might believe he is God's son. Yes, you may have declared your faith, confessed Christ as Lord, asked for forgiveness, joined the church, and sought baptism. But does Jesus Christ really make a difference in the way you live your life? Is there not a difference in what we say we believe and how we conduct our lives according to those beliefs? Francis Bacon indicated that it wasn't what we preached but what we practiced which make us Christian.

In this first chapter in his gospel, Mark sought to introduce his readers to the Savior in such a way as to clearly establish his authority over all people. As we shall see from our study, as people recognized that authority their lives were changed!

Jesus calls people to follow. At the beginning of his public ministry, Jesus gathered around himself men who were busy with their own work so that they might become busy with his work. In verses 18-20 we read of the calling of Simon Peter, his brother Andrew, John, and James. It is interesting to note that once again whenever God confronts people it is with a task, a mission. In the Old Testament, God called Abraham to go; Moses to confront Pharaoh; Gideon to fight; David to lead; and the prophets to call the people to lives of justice and mercy.

Likewise, Jesus calls these four to lives of service and ministry. Peter was the preacher at Pentecost and a prominent church leader in the evangelizing of the Jews. Andrew's life was characterized by bringing people to Christ. James was involved in the administrative ministry in the church at Jerusalem. John, of course had a long ministry in Ephesus and contributed a number of writings to the New Testament.

Is not the call that Christ has extended to us today the same call that was issued to these four men on the shores of Galilee? Yes! Should our response be any different from theirs? No! As we are called to a new life in Christ we are also called to a ministry of service to him. This is a way we recognize the authority of Christ in our life.

Jesus teaches people the truth. The people were profoundly impressed by Jesus; not so much by what he said, but by the way in which he spoke. The scribes, to whom the people normally listened, found their authority in the traditions of the elders. The scribe, when teaching, would preface his remarks with something like: "It is said..." or "It is taught..." and then the respective authorities would be quoted.

In contrast, Jesus spoke as one who, himself, was the authority. Jesus had no need to refer to the "experts." He spoke with the finality of God, for he was God! As Barclay points out, Jesus spoke with a note of personal authority which captured the ear of every man.

Jesus helps people cope. While Jesus is teaching he is interrupted by a man possessed by demons. Through the man, the demons scream at Christ, recognizing that Jesus had the power to destroy them. Mark is clearly showing the reader that Jesus is the Son of God. Even a demon recognized this truth and submitted to the authority of Jesus as he is commanded to leave the man.

As the news of Jesus' authority begins to spread, those in need began to seek him out. David McKenna points out that it is interesting to note that the same authority which aggravates demons also awakens hope in the helpless.

How might Christ reclaim authority in your life? What mission has he given you? Is there a demon in your life that needs to submit to the authority of the Savior? Yield to Jesus' authority.

Johnson is associate professor of Christian education at Mississippi College.

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Gifts of Honor and Memory

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Village leaders with service aggregating almost a century and a half exchange memories at the Board's traditional holiday luncheon. Pictured (left to right) are: Charles L. Miller of Jackson, a 34-year Trustee; M. Guy Reedy of Water Valley, a 45-year Trustee; Paul N. Nunnery of Clinton, Trustee and Executive, 38 years; W. Kelly Pyron of Natchez, a 28-year Trustee; and T. Cooper Walton of Jackson, a 34-year Trustee.



Mr. Mark Rosamond has joined The Baptist Children's Village staff as Director of Properties. Mr. Rosamond is the son of Mrs. Ann Rosamond and the late Mr. Ivan Rosamond of Raymond, Mississippi. Welcome Mark!!!



Mrs. Ruth Thomas, Board member, received her 1-year service pin. Mrs. Thomas is a member of Bowmar Avenue Baptist Church in Vicksburg.



Rev. Austin Moore, Board member and retired pastor, received his 1-year service pin at the annual Trustee luncheon. Rev. Moore is currently on staff at Trinity Baptist Church in Southaven as Counselor.



Mr. J.V. Parker, Board member, receives his 1-year service pin. Mr. Parker is a retired businessman and member of FBC Laurel.

(to be continued)

capsules

TUG-OF-WAR TENSIONS KEEP YOUNG MUSLIMS FROM GOSPEL: (YWAM) — Young Western Muslims caught between two worlds are not always as open to the gospel as Christians have believed, according to organizers of worldwide prayer for followers of Islam. While teenage and young adult Muslims growing up away from the Middle East and open to Western influences have traditionally been seen as easier to reach, the opposite may be true. Stretched between their non-Muslim peers' lifestyles and their parents' traditions, they find "their sense of identity is threatened," say leaders of the 30 Days Muslim Prayer Focus. During the month-long prayer event (which runs Jan. 31-March 1 to coincide with the Islamic holy month of Ramadan), those leaders urge Christians to pray specifically for young Muslims in Europe. The tensions these young Muslims typically struggle with can be seen on the streets of Paris, where they will "often speak with great conviction concerning Muhammed while at the same time they sell drugs and seem to have no future," reports the event's prayer guide. The 30 Days project is expected to involve around two million Christians worldwide in daily prayer.

CHURCHES GATHER TO REDEEM HAITI FROM VOODOO: (YWAM) — Up to 1,000 people are expected to take part in the second annual nationwide "Haiti for Jesus" gathering, being organized by Youth With a Mission of Colorado Springs, Colo. Pastors, elders, and lay leaders from churches across Haiti will be joined by YWAM workers from more than a dozen other countries for the two-week event which begins Jan. 16. Participants will pray for the country under the theme "Redeeming the Land." The conference comes at a significant time because "the church in Haiti has an opportunity for the first time ever to take a leadership role in the development and rebuilding of this nation," said YWAM leader Terry Snow. "People here are beginning to realize that the voodoo and witchcraft in which they have put their trust in the past has been defeated." "Haiti for Jesus" is to be held in the port-city of Gonaives. One of YWAM's Mercy Ships fleet is due to make a second delivery of \$500,000 worth of food and hospital supplies during the event.

SOUTHERN BAPTIST FOOD DISTRIBUTION CONTINUES IN HAITI: MEMPHIS (BP) — Despite no electricity and transportation problems, Southern Baptist volunteers are continuing food relief efforts in Haiti. "We feel good about what we've done, but it will just take time to get the new equipment into the country," said Mickey Caison of the Brotherhood Commission. Caison is serving as manager for the Haiti relief project. Two new generators were shipped to Haiti the week of Dec. 19, but it could be days before the equipment clears Haitian customs, Caison said. Electricity in Port-au-Prince, Haiti's largest city, has been spotty since a fire swept through a major power plant Nov. 29. Water and electricity will continue to be limited until the new generators arrive, Caison said. But volunteers were exhibiting the true meaning of Christmas as they worked under difficult circumstances. "I encourage all Southern Baptists to pray for the volunteers and the ongoing effort in Haiti," Caison said.

MISSION SERVICE CORPS VOLUNTEERS REACH 2,000: ATLANTA (BP) — The Southern Baptist Home Mission Board's Mission Service Corps (MSC) department surpassed in December the 2,000-volunteer mark for long-term missions workers. "People are still volunteering in record numbers," said Bob Mills, Mission Service Corps director. In 1994, the board assigned 487 new volunteers to MSC posts, he said, a 17% increase compared to the 337 assigned in 1993. Of the almost 5,000 home missionaries assigned by the HMB, almost 1,100 currently are MSC volunteers who have committed to serve at least two years, Mills said. Started in 1977, Missions Service Corps enlists Southern Baptists willing to volunteer at least four months in missions work. The work ranges from evangelism and church starting projects to administrative and support help for missionaries, state conventions, or SBC agencies.

BWA NAMES NEW WOMEN'S DEPARTMENT DIRECTOR: WASHINGTON (BP) — Willene Pierce, director of the Maryland-Delaware Woman's Missionary Union the past 13 years, has been selected director of the women's department of the Baptist World Alliance. She will begin her duties Feb. 22, according to Catherine B. Allen of Birmingham, Ala., women's department president. Pierce is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Seminary, Fort Worth. Pierce succeeds Beth Hayworth MacClaren, the department's director since November 1987, who is retiring.

NEW INDIA RADIO PROGRAM BRINGS 2,000 TO CHRIST: BHUBANESWAR, India (FMB) — Two thousand people in eastern India have come to faith in Christ through new radio broadcasts in their language. Two hundred listener groups gather twice a week to hear and discuss programs broadcast by the Foreign Mission Board into the Kondh Hills in the state of Orissa, according to Clyde Meador, director of FMB work in southern Asia. The programs, which include agricultural information and Bible teaching, are the first ever in the Kui language. More than 8,000 non-Christians participate in the listener groups.

SBC has designated January 15 "Sanctity of Human Life" Sunday

By C. Ben Mitchell

"Open your mouth for the speechless" — Proverbs 31:8.

God's people have a moral obligation to speak up for those who have no voice of their own. The "speechless" in our society include, at least, those 1.6 million babies who are aborted each year in the United States. And on the other end of life are the tens of thousands who are liable to be murdered should active euthanasia and physician-assisted suicide become legal in America. The voiceless have no one to plead their case if we do not speak up on their behalf.

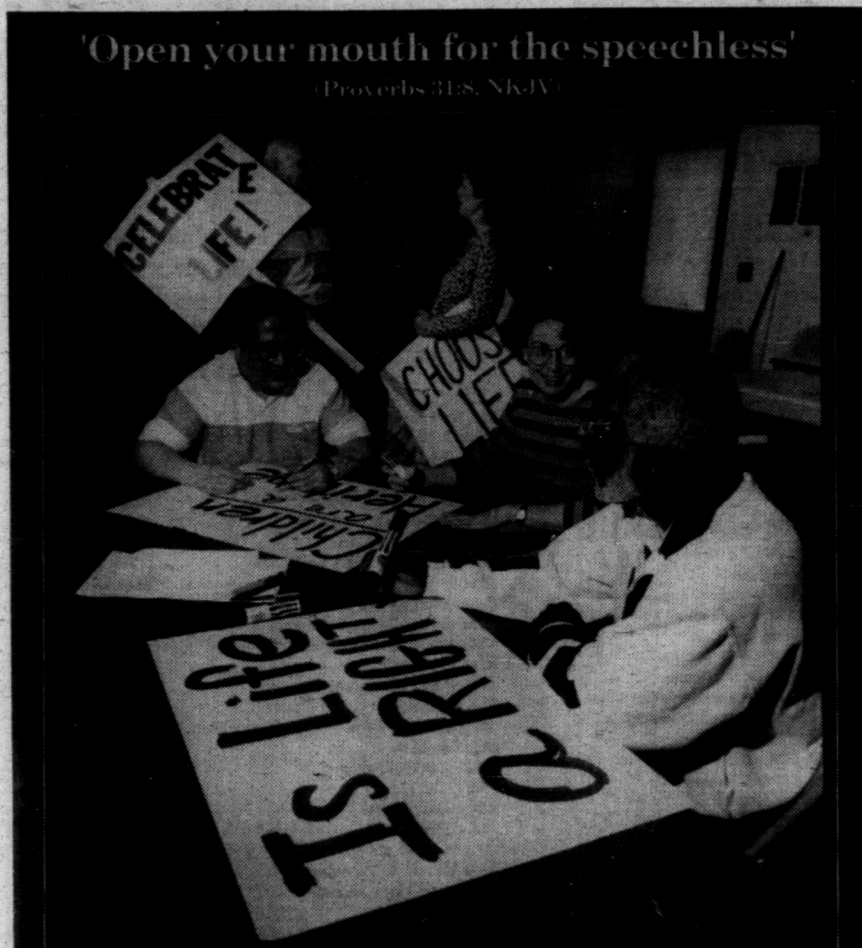
Several observations make this passage from Proverbs particularly relevant to Sanctity of Human Life Sunday.

First, Solomon, the author of Proverbs, was the wisest man who ever lived (1 Kings 4:29ff). Much of Solomon's wisdom came from his own painful experiences.

Second, these are the words of the godly mother of King Lemuel, not the musings of what abortion rights activists call "fascist men who oppose women's rights to reproductive choice." It is King Lemuel's mother who taught him to open his mouth "for those who cannot speak for themselves," or as one commentator translates the phrase, "for those on the brink of the abyss."

Third, biblical justice requires that godly rulers "open their mouths" for those who would otherwise perish. King Lemuel was taught by his mother to "speak up and judge fairly." Clearly, an impartial judge will protect the rights of the unborn and infirm. From the womb to the tomb, from the nursery to the nursing home, the helpless, voiceless, and vulnerable need protection. The blood of the innocent cries out from the land (Psalm 106:38). Godly rulers are called to echo their cry before God and the nation.

Examples of complicit silence are many. Legislation favoring abortion on demand makes Americans silent accomplices in the abortion holocaust. We cannot be silent, we must speak up! When



Observe Sanctity of Human Life Sunday

January 15, 1995

Sponsored by the Christian Life Commission of the Southern Baptist Convention

physicians are given legal permission to give a lethal injection to dying patients or allowed to prescribe drugs to assist their patients in their own suicides, it is urgent that Christians cry out on behalf of those who are perishing behind the white curtains in the hospital room. If doctors are permitted to kill "those who cannot speak for themselves," those of us who are to be their voices will be indicted in the heavens if we do not speak up; their blood will be on our hands.

That the Redeemer identifies with the voiceless is sure. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7). The mocking

crowd would not "speak for the voiceless" man on Calvary's cross, but cried out, "His blood be on us, and on our children" (Matt. 27:25). Surely, the blood of millions will be upon us and our children if we choose silence over advocacy and complacency over activism.

If you are already a voice for the voiceless, persevere; knowing that in due season we will reap, if we do not give up (Gal. 6:9). If you have not used your voice, become involved and "open your mouth for the speechless."

Mitchell is consultant for biomedical and life issues, Christian Life Commission, Nashville.

Bibliocipher

By Charles Marx
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ZMC LZMX NE UGDL UGZU RKDDO HM UGD
CSRU NE UGD DZQUG RGZKK ZVZJD, RNLD UN
DTDQKZRUHMF KHED, ZMC RNLD UN RGZLD
ZMC DTDQKZRUHMF BNMUDLOU.

CZMHDK UVDKTD: UVN

This week's clue: E equals F.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Isaiah Sixty-Four: Eight.

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